But here we must draw a distinction, to save ourselves from a seeming contradiction. We assert, on the one hand, that from every niind there are reflected the living lineaments of the true God, and yet, on the other, that unaided reason has failed to exhibit them, except in a partial way. There is no real inconsistency here. The difficulties in the way of discovering the true character of God lie in the prejudices and partialities of the heart. These have so narrowed and warped the mind, that it has failed to rise to a full idea of the Divine character. Nevertheless, when that idea has been developed by those who have been carried up into a higher region by a supernatural power, the human mind may be capable of declaring that this notion is the true one. Nebuchadnezzar could not recall the " image of gold, and silver, and brass, and iron/' which he had seen in the visions of the night, though he seems to have had some straggling recollections of it; but what his own memory and the knowledge of his sages could not produce, was accomplished by the prophet, when he made the figure stand distinctly, and with all its fulness of meaning, before him, and then he instantly recognised it. Now, we may hold, that there are on the human heart faint impressions of the Divine character, which it is difficult to read in the light of nature, but which, being read in the purer light of revelation, disclose the very God whom this revelation fully describes and exhibits. Some of the truths which we are expounding stand on the very horizon of human vision, and are seen very dimly by the unassisted eye; but when the optic glass of revelation is directed towards them, the misty shapes start into defined forms, and we are satisfied at once of the correctness of the guesses made without the telescope, and of the accuracy of the telescope which has given such distinctness to the indefinite. We are entitled, then, in perfect consistency, to wield a double

argument—in the first place, to show that the scriptural view of the Divine character is altogether in unison with that furnished by the works of God; and, in the second place, from the beautiful agreement of the two, to establish the Divine original of that Word in which the Divine character is so accurately represented.

So far from being contradictory, we believe that the one involves the other, and that they meet in the necessary harmony of true reason and real revelation.

All this appears the more evident, when we consider, that **in**